

to the natural ; but Paul was writing up-on the higher, the more glorious, the spiritual, the eternal, in which the natural is covered. I will here state that the above is the only instance in which *peribolaion* occurs in the New Testament. In this chapter we have the words cover, covered, uncovered, but from different words in the original. It may be of advantage to notice these different words. Cover, verse 7, is from *katakalypto*, to cover fully. Covered occurs twice in verse 6, and is also from *katakalypto*. Uncovered is found in verses 5 and 13, coming from the same original with a little modification, *akatakalyptos*, which expresses a change of meaning just as the meaning of covered is changed by prefixing *un* making it uncovered.

In verse 4, "having his head covered" is from *hata kephalis echo*, signifying to have on the head.

If you do not understand the Greek, refer to some one who does, and you will find it so.

Now a few thoughts in brief notes on I Cor. 11:3-16. This is the principal prayer-covering scripture ; but it also embraces many other important truths.

Verse 3. *Head—kephale* : the head ; but used figuratively it means rightful governor or ruler. In this verse it occurs three times : 1. "The head of every man is Christ ;" and in the same sense he is also the head of every woman. "The head of Christ is God." In the work of salvation, in redemption, in mediation, in sanctification, in our ultimate glorification God is the head of Christ, and Christ worked, does work, and will work according to the will of the Father. "The head of the woman is the man." In the exercise of this headship man must be subject to his head—Christ, who is governed by the Father ; and so the will of God should be done on earth as it is done in heaven. Man is the head of woman, and the husband is the head of the wife. Eph. 5:23, "For the husband is the head of the wife, even as Christ is the head of the church ; and he is the Savior of the body." I said that as Christ is the head of man he is the head of woman ; but in the scripture just quoted it is not Beer that speaks but Paul. He says, "Christ is the head of the church," and we know that the church is composed of males and females. Christ under God is the rightful governor or ruler of all, but multitudes do not receive, honor and submit to him as their head. But we are not done with the headship of man and of husbands. Perhaps the word itself would have greater weight than anything that I might write. Continuing to quote from Paul to the Ephesians, I hope that we will see clearly how to avoid the abuse of this authority or power. Eph. 5:24, "Therefore as the church is subject unto Christ, so let the wives be to their own

husbands in every thing. (25) Husbands, love your wives, even as Christ also loved the church, and gave himself for it. (26) That he might sanctify and cleanse it with the washing of water by the word. (27) That he might present it to himself a glorious church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish. (28) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. (29) For no man ever yet hated his own flesh : but nourisheth and cherisheth it, even as the Lord the church. (30) For we are members of his body, of his flesh, and of his bones. (31) For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. (32) This is a great mystery : but I speak concerning Christ and the church. (33) Nevertheless, let every one of you in particular so love his wife even as himself ; and the wife see that she reverence her husband." If the man so loves his wife in the exercise of his rightful authority as her head, he will require of her only that which will be for her good as for his own welfare, and she will be pleased to be subject to him, and to give him all the respect, honor, and reverence that are due to him. This is the extent of the man's power as head, and of woman's obligation. If man should enjoin or require anything that is wrong, the woman should honor Christ, the head of the church, and do what is right.

Verse 4. "Praying or prophesying ;" these, as here used, are public, religious services, "having (his) head covered," having hat or some artificial covering on his head, "dishonoreth his head," some say his head ; others say, Christ who is the head of man. Whichever view is right man should not dishonor his head, and therefore he should not cover his head when he engages in such services.

Verse 5. "But every woman that prayeth or prophesieth with her head uncovered," not having on her head a suitable, modest, becoming artificial covering "dishonoreth her head." There are different views in relation to this head ; but, without any controversy she should not dishonor her head, and consequently she should not be without a becoming covering on her head, "for that is even all one as if she were shaven," and we understand pretty well how a woman would feel to come into a public assembly with uncovered and shaven head. The writer's position is that the covering is a token of subjection, that the long hair of the woman is a token of her proper subjection to man or her husband, her head in nature ; and that the artificial covering over the natural is a token of her subjection to Christ the head of all, which is over the natural ; and thus while there is symbol or token

of her proper subjection to man or her husband, her head in nature, and that the artificial covering over the natural is a token of her subjection to Christ the head of all which is over the natural ; and thus while there is a symbol or token of man's protection in the exercise of his rightful power and of woman's subjection it is all under Christ.

Verse 6. "For if a woman be not covered,"—if this covering should be her hair, as some claim, and "if a woman be not covered," then she must be without hair or shaven ; "let her also be shorn." How shear a shaven woman, a woman who has no hair ? I can better understand it by taking it just as it means, "if a woman be not covered" with a becoming artificial covering to signify her subjection to Christ, "let her also be shorn" or shaven, and remove this token of submission to man, her head under Christ their head. "But if it be a shame for a woman to be shorn or shaven,"—and who would say that it is not ? "Let her be covered." Amen, amen.

Verse 7. "For a man indeed ought not to cover his head" when praying or prophesying because "he is the image and glory of God : " (See Gen. 1:26 31; 2:16 ; 5:1 ; 9:6 ; Eccl. 7:29 ; Eph. 4:24 ; Col. 3:10 ; James 3:9. Read these scriptures and see what Paul means by "image and glory of God." In creation and in regeneration man is the representative of God in righteousness and true holiness, and as God is ruler and governor of the universe so man in nature is not subject to any creature on earth, and as there is no rightful governor or ruler over him in nature "man indeed ought not to cover his head." "But the woman is the glory (*doxa*) of the man." Yes, she was formed of him and for him, by the wisdom and goodness of God for his companionship, his happiness and welfare, and she is his glory ; there is no other creature which is man's glory like woman. Her excellence and becoming appearance and decorum are expressions of his dignity and worth.

Verse 8. "For a man is not of the woman but the woman of the man." This needs no comment.

Verse 9. "Neither was the man created for the woman, but the woman for the man." This too, is plain for there was no woman when the man was created : but there was a man of whom and for whom the woman was created. God said, "It is not good that man should be alone : I will make him a help meet for him."

Verse 10. "For this cause ought the woman to have power (*exousia*) on her head," that is, a token of man's proper authority over her, and her becoming subjection to him. "Because of the angels," probably holy angels, guardian and "ministering spirits, sent forth to minister for them who shall be heirs